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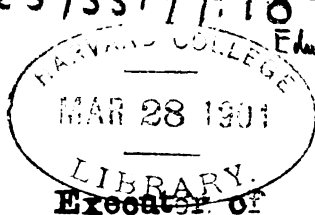
INCIDENTS
IN THE LIFE OF
— Timothy
PRESIDENT DWIGHT,

ILLUSTRATIVE OF HIS
MORAL AND RELIGIOUS CHARACTER:

DESIGNED FOR
YOUNG PERSONS.

NEW-HAVEN,
PUBLISHED BY A. H. MALTBY.
SOLD BY CROCKER AND BREWSTER, BOSTON; G. AND
C. AND H. CARVILL, JONA. LEAVITT, AND J. P.
HAVEN, NEW-YORK; JOHN GRIGG AND
E. LITTELL, PHILADELPHIA.

1831.



Edue U 8260.119.30

J. Elliot Cabot.
District of Connecticut, ss.



BE it remembered, That on the 28th day of January, in the fifty fifth year of the Independence of the United States of America, A. H. MALTBY of the said District, hath deposited in this Office the Title of a Book, the right whereof he claims as proprietor; in the words following—to wit:

“Incidents in the life of President Dwight, illustrative of his moral and religious character: designed for young persons.”

In conformity to the act of Congress of the United States, entitled “An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned”—and also to the act entitled “An act supplementary to an act entitled ‘An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,’ and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of record, examined and sealed by me.

CHAS. A. INGERSOLL,

Clerk of the District of Connecticut.

BALDWIN AND TREADWAY, PRINTERS.
CHAPEL-STREET, NEW-HAVEN.

PREFACE.



THE author of the following little work was aware of the difficult and delicate task, which he attempted, when he commenced it. Perhaps his success in the undertaking would have been greater, had he not been so much pressed by the conviction, that it was thus difficult and delicate. Without for a moment claiming to have done justice to the subject, he still hopes, however, that his labor may not prove entirely

in vain. Should it only excite in a single youth the ambition to imitate the noble example of him, the virtues of whose life and character the work in a humble manner attempts to portray, that labor will not have been in vain.

INTRODUCTION.



It is a trite remark, that greatness and goodness, in the present world, are far from being inseparably connected. Numerous examples, to illustrate and prove this position, might easily be adduced. We must content ourselves, however, with little more than an allusion to one. Napoleon, the late emperor of France, was distinguished for the heroic qualities of his mind, and the number and boldness of his exploits. Yet, how few ever imagined him, in truth, to have been a good man? He fought many battles ; conquered many nations ; and became the terror of the world : yet he gave but little evidence of

being a friend to mankind. A man may be truly characterised as great then, and yet be far from good.

Equally true is it, on the other hand, that a man may be good, and yet not great. That is, he may be benevolent and virtuous, and even eminently pious ; and yet he may not be distinguished for his talents, nor for the splendor of his actions. His conduct may be such, as to recommend him to the love of all who know him, and to the approbation of God ; yet, he may be poorly qualified, from the imbecility of his mind, to direct the movements of an army, or to manage the affairs of an empire. A man may be good then, and yet not be great.

In the following pages, I shall attempt to portray some of the features of one, in whom goodness and greatness were com-

bined. Not that the subject of my story was great, like Napoleon, or Cæsar, or Alexander. He led no armies to the field of battle; nor was he a conqueror of nations. His greatness was intellectual greatness. He possessed a noble mind. He had expanded views. He knew much; and well and eloquently could he impart what he knew. All who saw him, pronounced him great. His looks bespoke superiority.

And not only was he great, but he was also good—eminently good. He was the friend of mankind, and did much to benefit the world. He delighted in plans, which tended to improve men in knowledge, and religion, and happiness. Of many such plans he was the author, and, of all that came to his knowledge, the patron. He was peculiarly friendly to the

young ; many of these he instructed in useful human learning, and not a few still live, who, through his spiritual instruction, sanctified to them, are members of the kingdom of God.

That man was **PRESIDENT DWIGHT.**

CHAPTER I.

PRESIDENT DWIGHT was a native of Northampton, Massachusetts, where he was born, in the year 1752. His father was a merchant, a man of sound understanding and of fervent piety. His mother was the daughter of President Edwards one of the most distinguished divines, if not the most distinguished, that America ever produced. Like her father, she possessed uncommon powers of mind ; and in the extent and variety of her knowledge, has rarely been exceeded by any of her sex in this country. She also proved a most tender, faithful, and pious mother.

It is a happy circumstance for a child to be blessed with such a mother. Her instructions, example, and prayers are of greater value, than the richest earthly legacy. Without such a mother, of how little importance to the world would John Newton have been. He had a pious mother; and it was her piety, which under God, laid the foundation for his eminent usefulness. After her death, he indeed became irregular and wicked. But the instructions, prayers, and tears of his mother often came to his recollection; and were as an anchor to check him in his downward course to ruin. And it was the recollection of those instructions and prayers and tears, which, by the blessing of God, finally saved him, and made him one of the most pious and eminent ministers of the gospel, ever known in

England. Such facts, and they are not few, confirm the sentiment so beautifully expressed by Dr. Watts,

“ Though seed lie buried long in dust,
It shan't deceive our hope,
The precious grain can ne'er be lost,
For grace insures the crop.”

The mother of young Dwight was much like the mother of Newton. Her piety was of an elevated character, and she evinced its influence in early directing the minds of her children to the great truths of religion. Her husband being much engaged in business, the education of this son, and of her other children, chiefly devolved upon herself, and well did she perform the duty. She was equally faithful towards all her children ; but it is my province only to relate her management of her oldest son, the subject of the following pages.

At that day, young children were wont to be neglected for several years, from an opinion which prevailed, that they could not learn at so early an age. Mrs. Dwight thought otherwise, and more correctly. She therefore began to instruct her son, almost as soon as he was able to speak. She found him attentive, and even eager for improvement. At a single lesson he is said to have mastered the alphabet; and, before he was four years old, was able to read the Bible, with ease and correctness. At that day, this was an uncommon attainment, for the reason we have mentioned. At this day, such an occurrence is not rare. Were parents as attentive to children, as they might be, and should be, such early attainments would be as common, as they are now unfrequent.

And in respect to good behavior and religious conduct, Mrs. Dwight was faithful in the instruction of her son. She taught him from the very dawn of his reason, to fear God, and keep his commandments. "Always, my son," said she, "be just, be kind, be affectionate, be charitable, be forgiving. Abhor sin, love and ever speak the truth." Seldom was there a mother more faithful; seldom was there a son who profited more by religious instruction. The impressions made upon him at this early age appear never to have been effaced.

The writer well recollects to have heard him speak on one occasion of his mother, and particularly of her early injunctions, that he should always speak the truth. This was after his accession to the Presidency of Yale College, in the course of

his instruction to the students. He had a fine black eye, and it shone with double brilliancy, when he alluded to his mother, and spoke of the impressions he had received from her in early life, as to the importance and sacredness of truth. On no topic was he more eloquent than on this.

Until he was six years of age, young Dwight continued at home, with his mother. Her school room was the nursery. Twice every day, she heard him repeat his lesson. When he had finished that, he was permitted to read such books, as he chose. His choice usually fell upon the Bible, in the historical parts of which he was deeply interested. Of what he read he gave an account to his mother. Thus early, he became acquainted with the best of all books, and he well remem-

bered the minutest incidents, related in the sacred volume.

At the age of six, he left the nursery, for the grammar school. At this time, he began to importune his father for permission to study Latin. He was thought too young, however, to engage in that study; and the master was requested not to indulge him. It was in vain, however, to assail his resolution. He seems to have had the same thirst for knowledge, which urged forward the celebrated Dr. Franklin, in his youth. No difficulties discouraged; no impediments deterred. Where such zeal exists, it should not be kept too much in check, but be wisely directed. Otherwise, it may lead youths of genius to venture upon a course of concealment, if not of deception. To some extent this was true of young Dwight. Although

prohibited from studying Latin, he nevertheless contrived to borrow a Latin grammar of the elder boys ; and, while they were at play, he became master of it, without his father's knowledge, or his teacher's consent. His progress was, at length, discovered ; and strenuous efforts were made to direct his attention to other studies ; but his father found it expedient to discontinue these efforts. His progress was then so rapid, that he might easily have been prepared for admission into college, at the early age of eight years.

His Latin studies were sometime interrupted, for the purpose of attending to the study of Geography and History. These branches of study he pursued, under the direction of his mother. After becoming acquainted with the former, he read Rollin's Ancient History, histo-

ries of Rome, Greece and England, and accounts of the first settlers of New-England, and of their wars with the Indians ; together with various other authors. The knowledge of Geography and History which, at this early age he acquired, was doubtless afterwards much enlarged ; but his minute acquaintance with these subjects had its foundation at this time.

While thus pursuing his studies, under the parental roof, he had an opportunity of seeing and listening to the conversation of men of education and intelligence, who frequently resorted to his father's house. A deep impression was thus made upon his youthful mind, of the value of knowledge, and of a ready conversation ; and at this early age, he seems to have formed the resolution of improving his talents to the utmost of his power.

This resolution excepting for a short period, he never forgot. How far a worldly ambition influenced him, at this time, we shall not attempt to say. Whatever was the character of that ambition, through the overruling providence of God, it was made to subserve the cause of knowledge and piety, in the world.

We are not advocates for an unholy ambition; but we delight to see a becoming ardor in youth, in relation to every honorable pursuit, which they attempt. And such an ardor is essential to great success, to great distinction in the world. A few there are, indeed, who begin late in life to apply themselves, and who ultimately attain to an honorable eminence. But the majority of distinguished men begin early, and labor perseveringly. This was strikingly true of the celebrated Dr.

Franklin, and not less true of President Dwight. We mention this, not to discourage those, who are under the necessity of beginning late, but as a motive to those who are able to commence early, to be diligent. The former *may* become distinguished; the latter surely will, by a proper zeal and perseverance.

During his twelfth year, young Dwight was placed under the care of the Rev. Enoch Huntington, the minister of Middletown, by whom he was instructed in the Latin and Greek languages. To this latter place he carried with him the same ardor and zeal, which had marked his application in the nursery, at home. The hours allotted to recreation, and which are usually devoted by boys exclusively to that purpose, he passed in his room, in attention to his books. His fondness for

learning, even at this early age, was a passion. So absorbed was he, that often when he was called by some one of the family, he heard not, nor did he appear to notice any one, who passed through his room.

After a residence of about two years at Middletown, he entered Yale-College. At this time, he had read not only the authors necessary for admission into College, but those also, which were studied, during the two first years of a collegiate life.

Owing to peculiar and unfortunate circumstances, the two first years of his college life were in a great measure lost. The freshman class at this time, had no tutor. The other officers of the college heard them recite their lessons; but their recitations were irregular and superficial. Added to this, during the winter he had

the misfortune to break his arm, by which, and by sickness during the spring and summer, he was seriously interrupted in his studies.

Towards the close of the year, the state of things in college became exceedingly unpleasant. Discipline was much relaxed; the morals of the students had become loose, and their religious principles were unsettled. President Clapp resigned his office; and, for a time, the students were dispersed.

The reputation of young Dwight for genius and acquirements, notwithstanding these disadvantages, stood high; but for a time he came well nigh being lost, as to usefulness and respectability to his family, and to the world.

In consequence of the loose state of morals, which prevailed among the stu-

dents, many of them had fallen into the sinful and odious practice of gambling. Young Dwight was powerfully tempted to the same amusement. He was courted, caressed, and flattered. For a time he happily resisted the temptation, and indeed was never prevailed upon to play for money; but at length, he yielded to the practice as an amusement; and, as a necessary consequence, wasted much of his time.

This was a critical period of his life. He was within the influence of a vortex, which had well nigh destroyed the hopes of his parents and conducted him to ruin. Through the timely influence of a friend, he was made to see his danger—influenced to pause, and thus was saved. But for the interference of that friend, his career might have been a short one, and his

history a sad one. But Providence had destined him to a measure of usefulness, the happy lot of a few in this world's history, and he was rescued.

On commencing his Junior year, the Sophomore year having in part been wasted, and his studies necessarily interrupted for four months in consequence of being poisoned—he returned to his studies, with all his former delight, ardor, and resolution. Temptation no longer successfully assailed him. His energies, for a time paralyzed by the immoral atmosphere, by which he had been surrounded, recovered their tone. His wonted ambition returned; and, under the influence of better principles and of a finer tone of moral feeling, he determined to redeem his loss, and in the remaining period of his college life, to lay the foundation of usefulness and respectability.

This was the goal, from which he now started, and we doubt not it will be pleasant to our readers to be informed of the rapid manner, in which he moved from it in his career of intellectual improvement. At that time, it was the custom to attend prayers in the chapel, at half past five o'clock in the winter, and at half past four in the summer. Although summoned thus early to college duties, he had risen at a still earlier hour, and had construed and parsed a hundred lines in Homer. This was a great effort for a youth of fifteen, and most minds, even of maturer years, would have found it difficult to accomplish. Yet he was soon not satisfied with this; but greatly increased his task. The consequence of such intense application, however, made as it was, wholly by candle light, seriously affected his eyes, and pro-

bably laid the foundation of that weakness in them, which caused him so much distress, during the remainder of his life.

While thus employed, in the acquisition of what may be considered the more important branches of knowledge, he found time to devote himself to other useful and interesting objects. Without the instructions of a master, he attained a degree of excellence in penmanship, that has rarely been equalled. Some of his specimens of writing have been thought equal, if not superior, to the handsomest engravings. About this time, also, he cultivated a taste for poetry and music. To this latter, he paid great attention ; particularly to sacred music. His voice was melodious and powerful, and his ear exquisitely discriminating. Even after he had passed the meridian of life, and while the college choir

were singing the usual evening hymn, he would join them, lead them, and catching as it were the inspiration of the heavenly world, would unconsciously draw the attention of the students, and fix them on himself; and hard, and insensible was that heart, which did not feel the thrill, by which his own heavenly spirit was animated.

Often, on such an occasion as this—at the close of the day, when the sun was going down, shedding its mellow light through the windows of the college chapel, have we listened to this pious man while his voice was ascending in strains of heavenly music to God, whither his fine rolling eye was directed, and we doubt not his heart also. On such an occasion, he often read, and oftener we think than any other, the hymn, beginning with the following line :—

“Hark, the glad sound, the Savior comes.”

This was usually sung to the tune of Coronation. He would accompany the choir to the last stanza, when he would be obliged to pause in order to wipe from his eyes the flowing tears, and to repress his feelings, in preparation for the prayer that followed. None that remember the spirit of piety which he then manifested, will doubt that he is now celebrating in a higher song, “Hosannas to the Prince of Peace;” and is assisting in a better world, in making “heaven’s eternal arches ring, with that beloved name.”

From this notice of a scene, which we delight to recall, and which, we wish all our youthful readers could have witnessed, we go back to his more youthful days. We were speaking of the intensity of his application, and naming some of the objects

to which he directed his attention, beyond the ordinary duties of a college life. From this time, until the period of his graduation, he devoted, with scarcely any exceptions, fourteen hours each day, in close application to his studies.

As a natural consequence, his reputation as a scholar was soon established. In 1769, he received the degree of Bachelor of Arts, when he was a little past seventeen years of age. At the public commencement for that year, but one of his class was appointed to speak in public. The honor lay between Dwight and Strong, the latter of whom was afterwards the distinguished minister of Hartford. The officers of the college, for a time hesitated upon which to confer that honor ; and at length gave it to Strong, only in consideration, that he was the elder of the two.

During the two years next his leaving college, he had in charge a grammar school in New-Haven. In this new situation, he acquired much reputation. He became greatly endeared to his pupils; and to those who were qualified to judge, he gave evidence of a peculiar tact of quickening the ambition and enlarging the minds of those, who were committed to his care. Unlike many young men in a similar situation, he did not neglect the cultivation of his own powers. Little is ever accomplished in the absence of system. As a general rule, men who have arrived at great eminence in any branch of science, have employed their time methodically. This was eminently true of President Dwight, during his whole progress from the commencement of his Junior year in college, to the time of his death. At the period

we now speak of, six hours in each day were devoted to his school ; eight to close and severe study ; and the remaining ten to exercise and sleep.

In 1771, Mr. Dwight was invited to become a tutor in Yale College. At this time, he was a little more than nineteen years of age. This is always a responsible station, and he was quite young to take charge of youthful minds, at so interesting a period as that of a college life. More than half the members of his class were older than himself. At that day, it was customary for one of the freshmen to act in the capacity of a waiter to the tutor. The student, who waited upon him, was more than twelve years older than himself. Yet, young as he was, he commanded the respect and affection not only of his class, but of the students generally, and also of

the officers, with whom he was associated. He was eminently qualified to instruct ; and in respect to good government, he early discovered the grand *secret*—viz. to know when to be *firm*, and when to *condescend*. He appeared to understand the avenues to the young man's heart, and delighted rather to win by his kindness and eloquence, than to coerce by his authority. Even at this early day, his elevation to the presidency was predicted. Such at that period, was his acknowledged superiority, and the dignity of his whole demeanor, that men much older than himself approached him, as they would one of more years and superior wisdom.

As it is not the object of these pages, to present to our youthful readers a complete biography of this distinguished man,

we must pass over several incidents of his life, which, however, are interesting, as showing the amount of intellectual labor, which a vigorous and determined mind can accomplish.

We must not, however, neglect to notice an experiment, which he made, during the second year of his tutorship, to enable him to neglect bodily exercise, and still enjoy health. The story will furnish a useful lesson to the young man, who, like him, is devoted to the acquisition of knowledge.

He well knew the importance of bodily exercise to a vigorous state of the mind. But he imagined that much less exercise would answer, by diminishing the quantity of food. This experiment he now made, and in the course of a few months so lessened the quantity of his food at din-

ner, that at length he confined himself to twelve mouthfuls. At the same time, his application to study was more intense. He was at his books, so early in the morning as to require candle light, and a late hour of the night found him still engaged, in his intellectual toil.

The system, which he had thus adopted was too much, even for his vigorous constitution ; and, ere he was aware of it, he was so much enfeebled, as to be obliged to leave college, and with extreme difficulty was he conveyed to his father's residence, at Northampton. On leaving New-Haven, his friends and his pupils took an affectionate leave of him ; and, as they supposed, for the last time. In his own mind, also, it appeared doubtful, whether he should see them again, on this side of the grave.

A merciful Providence, however, was kind to him. He was destined to occupy an extended sphere of usefulness, in the literary world, and in the Church of God. Through the advice of a medical friend, he adopted a regular course of bodily exercise, and within a twelve-month he walked two thousand miles, and rode on horseback upwards of three thousand. By means of this relaxation and exercise, his constitution recovered from the shock it had sustained. The lesson, thus taught him, he never forgot. During the remainder of his life, he habituated himself to a steady course of vigorous bodily exercise. After he became settled in life, he pursued the same course, sometimes walking a considerable distance, or riding on horseback, or cultivating a large fruit, and kitchen garden. In no part of the year, did he

neglect exercise, not even in the severest seasons. In winter, when no other mode of exercise was convenient, he would cut his fire wood. After he became President of Yale College, he usually employed his vacations in traveling, either horseback or in a sulkey, and in these various journeys, it is computed that he rode more than twenty thousand miles.

In respect to the importance of bodily exercise, he was afterwards eminently qualified to impart advice. The writer of this notice has often heard him dwell upon this subject; and powerfully would he urge upon his pupils, the necessity of a vigorous, and systematic, and persevering course of exercise. To the sedentary man, especially to the young student, nothing scarcely can be of greater importance; and, yet, few points are wont to be

more neglected. Owing to such a neglect, many vigorous constitutions have been completely prostrated, and the minds which inhabited them, and which might have shed light upon the abstrusest subjects of science, and indeed have been ornaments of every sphere of action in which they moved, have been hurried to an untimely grave.

In 1774, Mr. Dwight, while yet a tutor, united himself to the college church. This was an important step, and doubtless he carefully considered the propriety of that step, before he took it. How many young men, at his then period of life, and with similar powers of mind, become the advocates of infidelity. To the pride of their hearts, the doctrines of the Son of God appear too humiliating, to be cordially embraced. They love not the hu-

mility of the gospel, nor the practice of that self-denial, which it enjoins.

It may well be supposed, that Mr. Dwight himself found it a difficult task to surrender himself to the conviction, that he was a lost sinner. He was at a period of life, when every thing within him was urging him to be gay; and at an age of the world, when every thing without, forbid him to be serious. The consequences not to himself, but to the world, had he at this time rejected the "great salvation," cannot easily be foretold. With such a mind and such acquisitions, he might have filled the world with terror. Had he now fallen into infidelity, he would doubtless have wrought mischief as wide-spread, and perhaps more lasting, than even Voltaire or Hume. His subtlety would have equalled theirs; and by his more com-

manding eloquence, he might have beguiled multitudes of young men, and allured them to his standard.

But, fortunately, he was destined for scenes and services of a widely different character. He was the offspring of prayer. He was the son of many vows. He was a plant, "whose living root was watered by the hand of God." He had been, in the morning of his being, instructed in the principles of the christian religion; and now those principles, through the benign influence of the Spirit of God, began to assert their appropriate influence. His attention was arrested to the "one thing needful."

A dark apprehension hung over him, that he might fail of the great "salvation." And he would have failed, and well he knew it, and deeply did he feel it, had he

not been divinely directed to trust in Him, who came to ransom the sinner from merited destruction.

To the cross of Christ, he was, at length, enabled to bring all his pride, and all his human wisdom ; and there did he sacrifice them. He made a complete surrender of himself to his Divine Master, and well did he prove the sincerity of that surrender, in his subsequent life. From this time, for the space of more than forty years, his life was exemplary as a disciple of Christ. He was a champion of the cause of christianity ; and powerfully exerted his noble mind to advance its interests.

What a lesson is here imparted to the young man ! Few can claim more genius than he possessed. His mind was of a lofty and aspiring character. And yet,

we see him humbling himself, and bowing before the cross of Jesus of Nazareth! And what he thus did, others of a similar intellectual character need not be ashamed to do. Never did he repent of his choice. - On the contrary, it is believed, that all the honors of a worldly character which were heaped upon him, in consideration of his intellectual attainments, were accounted by him as small, in comparison with the honor which he felt he derived from being a disciple of the Son of God.

Previously to his conversion, it was his expectation to pursue the practice of law ; and, for a time, his studies were directed towards that object. But, after this event, his views were directed to the ministry, and in June 1777, he was licensed as a preacher.

In the preceding month, College was

broken up in consequence of the war with Great Britain, which was at its height. During the summer, the students pursued their studies, under their respective tutors, in places less exposed to the sudden incursions of the enemy. The class of Mr. Dwight followed him to Wethersfield, and there remained till September.

At this time, his popularity was truly enviable. Undesignedly, had he so gained upon the respect and esteem of the students of the college, that as a body, they prepared a petition to the Corporation; that he might be elected as the successor of President Daggett, who, it was understood, was designing to resign. Through his own interference alone, the petition was not presented.

In September of this year, he relinquished the office of tutor, and soon after

accepted that of chaplain in the continental army. He was stationed at the well-known fortress of West Point.

This was a new and untried situation. Solemn and responsible as the office of chaplain is,—it being in some respects even more so than that of a parochial minister—it has unfortunately happened, that in many instances men have been elected to it, distinguished only for their ignorance and profligacy.

The reverse of this, however, is said to have been the case, during the war of the revolution. That was a contest, in which the piety of the land was exhibited. The dependence of the American people was upon the righteousness of their cause, and upon the aid of heaven. Men of the first reputation for piety and talents were, therefore, selected as the chaplains of the

American army ; and they were eminently faithful and exemplary in contrast with the chaplains of the army of Great Britain.

✓ The office of chaplain which Mr. Dwight now filled, he aimed to sustain with a becoming fidelity ; nor were his efforts in vain. He claimed not the privilege of being idle ; nor were his instructions and kind offices confined to the sabbath. On that day, his sermons were appropriate and solemn ; not calculated to flatter, but to enlighten and reform ;—not merely to enjoin the duties, or exalt the virtues of patriotism ; but to bring the soldiers of the country to become soldiers of the cross.

At the same time that he was a minister devoted to his calling, he was not unmindful of his obligations to his country as a

patriot. His patriotism was of an ardent character. No man loved his country more devoutly; and no one would have led her armies to the field of battle, in a righteous cause, with more courage and enthusiasm. During the war, many pens were employed in writing patriotic songs, which powerfully contributed to excite the ardor of both people and soldiers in the cause of freedom. To this number Mr. Dwight contributed several—one of which, his "Columbia," will not be forgotten while America lasts. "It opened the eyes of his countrymen," his biographer remarks, "on a prospect new, brilliant, and delightful; and exhibited, in distinct vision, the rising glories of our infant empire."

Mr. Dwight continued in the army a little more than a year, when he resigned

his commission, in consequence of the death of his father. In the summer of 1776, that gentleman had gone to the Mississippi, in company with two of his sons, and several other adventurers, to form a settlement on lands which had been ceded to them from the crown.

They had reached the country in safety; and, under prosperous circumstances, had commenced the contemplated settlement; but towards the close of the following year, the father of Mr. Dwight fell a victim to the disease of the climate.

The subsequent history of his two sons, and of the other adventurers, who had accompanied him to the south, is so full of interest, that we shall devote a page to its recital.

After the death of Mr. Dwight, the adventurers, abandoning the settlement,

attempted to cross from Natchez to the sea coast of Georgia. They were compelled to this sudden flight, by intelligence that a Spanish expedition was ascending the river, from which they had every thing to fear.

At this time, also, the American people were at war with Great Britain. From the enemies of their country, particularly from hostile tribes of Indians in the interest of England, they had reason to anticipate danger. A circuitous route to the place of their destination was, therefore, determined on, and so circuitous did it, at length, prove, that their wanderings extended to one thousand three hundred and fifty miles, and occupied one hundred and forty-nine days.

It was mid winter, when they commenced their journey. The company con-

sisted of men, women, and children—some of the last of whom were infants at the breast.

Although mounted on horseback, it was often nearly impossible to proceed, by reason of various obstructions; and much of the journey was performed on foot. Steep and lofty mountains were to be passed, and broad and deep rivers to be crossed. Over the latter, they swam their horses, at the peril of their lives.

Famine, too, threatened them; and, on one occasion, they were reduced to their last morsel. Often, also, did they suffer intensely from thirst. Once the whole company, with their horses, were so nearly overcome with thirst, that it was found necessary to encamp, and search the neighborhood for water. A lady belonging to the company, herself went abroad,

and at a considerable distance discovered indications of water, she scraped away the earth with her hands, when the little hollow she had made, to her joy, filled with water.

Having slacked her thirst, she hastened with the welcome news to the party, all of whom, together with the horses, were abundantly refreshed from this little fountain, which like a cruise of oil in ancient days, seemed inexhaustible. But for this timely discovery, their sufferings would have soon reached the height of despair, and might, at least to some, perhaps to all, have proved fatal.

We shall not detain our readers, with any further account of this perilous and distressing journey, though we have told but a moiety of the hardships, the party endured. They, at length, reached the

place of their destination, without having lost a single one of their number.

The intelligence of his father's death owing to the peculiar circumstances of the country, and the distance of the place, at which it occurred, did not reach Mr. Dwight, until nearly a year from the date of the event.

It was a peculiarly severe stroke to himself, and his mother's family. By means of it, Mrs. Dwight was deprived of a most worthy counsellor and friend; and she had now alone to feel a mother's anxieties for thirteen children, ten of whom were under twenty-one years of age.

Her loss, however, was to be in a great measure supplied by the subject of these observations, who was her eldest son. An opportunity, in the orderings of Prov-

idence, was presented to him, to exhibit the filial feelings and piety of his heart ; and he embraced that opportunity, with promptitude and cheerfulness.

To most young men of the age of twenty-six, with a rising family of his own, having been married while a tutor of college, and with the prospect of distinction before him, the duty which seemed to devolve upon him, would have been one of a most self-denying character.

To him, it might have appeared so. Yet, his filial and fraternal spirit, mingling with the pious feelings of his heart, left him no room to hesitate. With as little delay as possible, having resigned his commission, he hastened, with his family, to Northampton, to administer consolation to a mother, whom he tenderly loved, and to assist her by his counsels and his labors, in rearing a dependent family.

“ Here,” says his biographer, “ he was emphatically the staff and stay of the family. The government and education of the children, as well as the daily provision for their wants, depended almost exclusively on his exertions. The elder as well as the younger were committed to his care, and loved and obeyed him as their father. The filial affection and dutiful respect and obedience, which he exhibited towards his mother, and the more than paternal kindness, with which he watched over the well-being of his brothers and sisters, deserve the most honorable remembrance. To accomplish this object, he postponed his own establishment for life, and a provision for his family. To accomplish it, though destitute of property, he relinquished in their favor his own proportion of the family estate ;

labored constantly for five years with a diligence and alacrity rarely exampled ; and continued his paternal care and exertions and liberality, long after his removal from Northampton. Often was his mother, in later years, heard to acknowledge, in language of eloquent affection and gratitude, his kindness and faithfulness and honorable generosity to her, and to her children. The respect which she felt and manifested towards him, though perhaps not his inferior in native powers of mind, resembled the affections of a dutiful child towards her father, rather than the feelings of a mother for her son. During this period, he labored through the week upon the farm, and preached on the sabbath to different vacant congregations in the neighboring towns. He also established a school at Northampton,

for the instruction of youth of both sexes; which was almost immediately resorted to by such a number of pupils, that he was under the necessity of employing two assistants. At the same time, owing to the dispersed condition of the College at New-Haven, and to his established character as an instructor, a part of one of the classes in that seminary repaired to Northampton and placed themselves under his care, as their preceptor. To them he devoted his own immediate attention, until they had completed their regular course of collegiate studies. The school was continued during his residence there, and uniformly maintained an extensive and distinguished reputation. At the same time, he preached almost without intermission upon the sabbath with increasing popularity. The compensation

which he received for preaching, as well as the profits of his school, were all expended in the support of the common family."

An example similar to the above is rarely to be met with, in this selfish world. In no period of a long and confessedly useful life, did Mr. Dwight appear more exalted, than during his filial and paternal labors at Northampton. It was a period, upon which he must have reflected, in after years, with peculiar satisfaction, and it must have been among his richest consolations in a dying hour. And in that brighter and better world, whither mother and son have now gone, what must be their mutual joy—*her's*, in having given birth to a son, who displayed such benevolence and disinterestedness, while on earth—and *his*, in having a mother, whose prayers

of faith were answered, in the display of such exalted virtues by himself.

Other events of his life, during his residence at Northampton, would furnish additional evidence of the pure and noble principles, by which his conduct was governed. A few facts illustrative of this point must suffice.

In the years 1781 and 1782, he was elected to represent the above town, in the State Legislature. This was an important, and even critical, period of the country. The war of the Revolution, now about closing, had unsettled most of the institutions of the land. The government and laws were to be remodeled, in accommodation to the new relations growing out of a state of independence, and this was to be done, in such a manner, as to calm the already agitated state of public feeling.

Great practical wisdom and deep political sagacity were obviously necessary, in the legislative counsels. Mr. Dwight had not been bred to political life ; and, therefore, it was not to be expected that he should appear like the practised legislator.

Yet, no sooner did he appear within the hall of legislation, than he was obviously at home. He entered with zeal into the business of the day, and was greatly admired and distinguished for his talents and eloquence.

Unlike some men in public life, his object seemed not to display himself, but to benefit his constituents and his country. When he spoke, he was indeed eloquent ; otherwise he could not well be ; but his eloquence and influence were on the side of truth and justice, and rational liberty.

“ On one occasion, he was enabled to

prove his devotion to the interest of learning. A petition for a grant in favor of Harvard College was before the legislature. At that time, such grants were unpopular. That spirit of honorable liberality, which now happily characterises the legislature and people of that Commonwealth, was then far from being universally operative. During his occasional absence from the house, the petition had been called up; and, after finding but few, and those not very warm advocates, had been generally negatived. On taking his seat, Mr. Dwight, learning what had occurred, moved a re-consideration of the vote. In a speech of about one hour in length, fraught with wit, with argument, and with eloquence, and received with marked applause on the spot, from the members and the spectators, he effectually changed the

feelings of the House, and procured a nearly unanimous vote in favor of the grant. It gave him high pleasure thus to confer an obligation, which was gratefully acknowledged by its principal officers, as well as by many others of its friends."

The manner in which he had acquitted himself, on the above occasion—the knowledge and reasoning, which he had evinced—the eloquence with which he gave utterance to his sentiments—and the influence which he had obviously acquired—all now created a strong wish, on the part of his friends, that he should relinquish his profession, as a minister of the gospel, and engage in political life.

This was a powerful temptation. A worldly ambition would have yielded to the solicitations of such friends, as he had ; and who stood ready to insure his election

to the continental congress. This office was in the gift of the legislature, and doubtless would have been unanimously conferred upon him.

But his *vows* had been given to the cause of Christ, and his heart was fixed. ✓
 He was sincerely attached to the clerical — profession; and so convinced was he of its superior usefulness, and so completely under the influence of religious feeling, that he could close his eyes to all worldly preferment. ✓ Had he been actuated by a political ambition, and, had he then accepted the proffers made him, he would probably have risen to offices of the highest distinction in the country. Happy was it for the cause of religion and literature, that he preferred to devote himself to the profession, which he had already selected.

His decision being thus made, he en-

tered upon the great work of an ambassador of God, in earnest. He preached in several churches in Massachusetts, with such acceptance, as to receive from them invitations to become their pastor. These, however, he thought fit to decline, in favor of a call from the church and congregation of Greenfield, a delightful village in the county of Fairfield, Connecticut, and here, at length, he was ordained, in 1783.

We are now to contemplate him in the difficult and responsible station of a minister of the gospel. Fortunately he had for his charge, a people whom he ardently loved, and by whom he was ardently loved in turn. Here, to this people, for the space of twelve years, he continued to preach, with a great and growing reputation. He had not entered the ministry by constraint.

It was his *choice*; and that choice was made, when another course of life, if adopted, was almost sure to secure to him wealth and fame. But his heart had obviously been drawn to a nobler work, by the Spirit of God; and, now, with sincerity and zeal, did he enter upon it.

It is recorded, that after his settlement, the people of the neighboring towns often resorted to Greenfield to hear his discourses; and an intimation that he was to preach in any particular place rarely failed to attract a full audience.

But even when as a preacher his reputation was at the highest, and when the knowledge of that reputation could not be concealed from himself, he appeared emulous to preach, not himself, but Christ and him crucified. The honor of his Divine Master, it is believed, was dearer to

him than earthly praise ; and, though not stupidly insensible to a desirable reputation, the salvation of the souls, committed in trust to him, was of greater moment, than all the earthly honors which could be heaped upon him. It is worthy of notice, that often learned as his discourses were ; and embellished with the ornaments of a rich and flowing style, he had the rare faculty of making them perfectly intelligible, and also instructive, to the humble and illiterate.

— Soon after his settlement, it was apparent, that his salary would prove inadequate to the support of his family, and of the expenses growing out of a liberal hospitality, a propensity which had characterised him from early life. To supply the deficiency, he soon established an academy at Greenfield, and to instruction in that, he regularly devoted six hours a day, until his removal from that place.

Few seminaries in our country, of a similar kind, have enjoyed a higher reputation than this. It was established at an interesting period—the close of the revolutionary war, when the public seminaries of the land—at that time few—were struggling for existence, and the education of youth had for a long time been seriously and necessarily neglected.

A well conducted seminary, begun at such a time, and in a village so delightfully situated, was almost sure to attract attention. But the unexampled reputation which “Greenfield Academy” soon acquired, and which it continued to enjoy, for twelve years—the whole time during which Mr. Dwight had the charge of it—can be explained, only by the admission of the superiority of his character and exertions.

Upon these it depended, indeed, entirely, for its support. He had no funds to give it impulse; and patronage was extended only as it was seen and felt to be merited. Upwards of one thousand pupils of both sexes, received the benefit of his instructions; and among them were to be found the sons and daughters of the most influential citizens, not only of New-England, but of the Middle and Southern States. Nay, although Greenfield had before this been comparatively an obscure village, it now became distinguished as the resort of families of distinction and refinement. "Never, probably,"—it has been justly remarked—"did a single individual, and especially one in an inconsiderable village, both concentrate and diffuse a greater flood of light."

1 In this situation, and at this time, began

that superior system of female education, which at the present day is disseminating abroad its blessings, and forms one of the striking features of the age. Previously to this period, the subject of female education had been deplorably neglected in this country. There were females, indeed, of cultivated minds ; but they were a favored few. To the great majority, the avenues to the higher branches of literature were entirely closed ; and, perhaps, in truth, we might add, that to many it was doubtful whether the female mind was susceptible of great intellectual expansion.

Those doubts are now dissipated, and towards the removal of them, no one individual in the country ever probably contributed more by his exertions and influence, than this distinguished and benevolent man.

It is a declaration of the wise man, that "one sinner destroyeth much good." It is equally true, that a good man, under certain circumstances, may accomplish much good. He may do this, even when numerous and disheartening obstacles arise to impede the execution of his plans. One powerful obstacle which was continually present to Mr. Dwight, should not in this place be forgotten—a distressing weakness of the eyes, which had attended him from the period of his tutorship in college. Besides the pain, which he often suffered, he was in a great measure deprived of the pleasure and advantage of reading, and for years was obliged to preach, without writing his discourses. The method which he adopted was to write the heads of his discourse, and the leading thoughts of which it was to be composed, and to fill up

the body of it at the time of delivery. What was committed to writing occupied him but a few minutes. Under all the disadvantages which he experienced from the weakness of his eyes, and notwithstanding the variety of his avocations and duties, he composed and preached, while at Greenfield, about one thousand sermons, which, deducting the time he was absent during that period, will differ very little from two each week.

The majority of men, it is conceded, are unable to put forth such efforts, because they possess not the requisite energy of character. But how many might accomplish much more than they do! There may be, indeed, an original difference between the intellectual powers of different individuals, as there is in bodily strength and vigor. But that difference, it is be-

lieved, is smaller than many imagine. All start from nearly the same goal, and the wide distance which separates men after a few years is often owing to the superior application, the systematic and untiring assiduity of those, who leave others behind. To the young man, a powerful motive is here presented to put forth, and continue in constant exercise, the intellectual faculties which God has given him. His Maker has created among men no disheartening intellectual aristocracy: that aristocracy, where it exists, is rather formed by men themselves, and belongs to those who are disposed to make the requisite application.

As it belongs not to our design, to notice more than the prominent incidents in the life of this distinguished man, and such incidents as will serve rather to elicit the

moral and religious excellencies of his character, we shall next view him as the President of Yale College.

This office in that venerable institution had become vacant in 1795, by the death of Dr. Stiles. In relation to his successor, there seemed to have been little diversity of opinion, in the public mind. The eyes of the community were immediately directed towards Dr. Dwight, as the man whom Providence had obviously raised up, to occupy that important station.

He had now arrived at the forty-third year of his age. "He was," as Professor Silliman eloquently remarks, "in the meridian of life—mature in experience and reputation; and long practised in the difficult task of instructing and governing youth. To this was added a familiar acquaintance with the courses of academic

learning, and with the principles of most branches of human knowledge. In his powers of communication he was almost unrivaled ; and in his whole character shone forth with a dignity and splendor, which left the corporation of the college no room to hesitate, as to the propriety of his election. ^N Indeed, it seemed as if all the dispensations of Providence towards him, had been adapted to qualify him for the station in which with the most distinguished reputation and usefulness he was to pass the remainder of his days." To his church and people, the intelligence of his appointment was a source of extreme regret. They too highly prized him for his talents and worth, to consent to his removal, and on account of this, never probably was a more painful duty performed by an ecclesiastical council, than by that

which was assembled to dissolve the ministerial ties which bound him to the people of Greenfield.

The appointment of Dr. Dwight to the presidency of Yale College, was an event important not only to himself, but also to the interests of religion and literature, throughout the country. It was important to him, as it furnished an appropriate theatre for the peculiar talents of instruction and government, with which he was endowed. And it was important to the interests of religion and literature, as those interests were necessarily involved in the character of the man, who should preside over that venerable institution. With all his peculiar gifts and acknowledged qualifications, the undertaking was a great one. Much was expected of him. The college was originally founded by the piety of the

land, and had ever been considered as connected with the welfare of the church.

✓ Many were the prayers which had been offered up for the welfare of that institution, since it was looked to as the principal fountain whose annual streams were to make glad the city of God.

In any view, therefore, the office was one of great responsibility. But at the time of his accession, several circumstances of peculiar character existed, which tended to increase that responsibility ; and to render the faithful discharge of his duties more trying and difficult.

✓ The system of discipline, at that time in use, had been modeled after that of the English universities. It was better adapted therefore for other times, and for a different state of society. Great insubordination prevailed among] the students. It 73

was a peculiarly delicate and difficult task to change a system, which had received the sanction of eminent men, and been confirmed by the practice of years. But the evils growing out of it were not to be endured. At an early period, President Dwight directed his attention to the promotion of a different plan of government, and in the course of a few years, silently, but effectually, changed the whole system of administration.

The plan now adopted, was to make the government *parental* in every particular, so far as was practical. The students were to be treated with great kindness, by the officers of the institution, and taught to look upon the President as a patron, as a friend, as a father. Fines were abolished, and appeals made to the conscience of the offender. His hopes were to be

addressed, as well as his fears. He was to be urged as an affectionate father would urge an offending child to better conduct, by every consideration which in such a case would be proper.

The mild and parental system thus introduced, soon produced its anticipated effect. It is comparatively easy to stand out against law and coercion ; but who can resist the tender and affectionate advice of a friend ? And it was remarkably true, that during the period which Dr. Dwight presided over Yale College, the instances were few, in which the idle and the vicious were not reclaimed. Punishment was intended to be a strange work ; and in its severest forms, was resorted to unfrequently, and even then always with pain.

We mean not to convey the impression that his system of discipline was wanting in

energy. Few men ever possessed this trait of character, in a more perfect degree than President Dwight. No man was more decided, none more inflexible, in cases where decision and inflexibility were required by duty. But he well knew how to condescend; and in matters, which were not essential, was often known to yield, as wisdom and prudence seemed to dictate.

“He encouraged the students,” observes his biographer, from the justice of whose remarks, few, it is believed, will dissent,—“especially those of the Senior class, in all their difficulties and troubles, to come to him for advice and assistance. In every such case, the instructor was forgotten in the friend and father. He entered into their interests and feelings, just as if they were his own; and while he yielded the necessary relief, he endeared himself

to them permanently by his kindness. - The members of the Senior class, who wished to engage for a season, after leaving college, in the business of instruction, applied to him regularly to procure them eligible situations. So lively was the interest which he took in their welfare, and so willing and active his exertions in their behalf; that few such applications failed of being successful. He remembered the feelings of a young man just leaving college without a profession, without property, and with no means of support but the blessing of God and his own exertions. Nothing gave him higher pleasure than to encourage the heart of every youth so situated, to save him from despondence, and to open to him the road to property, to usefulness, and to honor. The number of his students whom he thus essentially be-

friended, if stated, would almost exceed belief. With others, who were in more affluent circumstances, he would enter into a free and confidential conversation on their plan of life ; explain to them their peculiar dangers ; and lead them to aim at an eminence in their professions, and to form for themselves a high standard of moral excellence. The respect and affection manifested towards him by his pupils after leaving college, whenever they visited New-Haven, as well as when they met him abroad, was a sufficient reward for all his efforts to serve them ; if he had not found a still higher reward in doing good. We will only add that his pupils familiarly spoke of him, with reference to this subject by the most honorable appellation, ‘ *The young man’s friend.*’

The immediate, and we might add the

almost necessary effect, of this wise course was to increase the reputation of the college, and greatly to enlarge the number of its students. The number at his accession was one hundred and ten; in the course of his presidency the number at one time was three hundred and thirteen. It will be proper in this place to add, that the system of government since his decease has been continued in all its general features: and, under the administration of the present officers of that institution, is exercising still the same delightful influence. The continuance of that system is in accordance with a wish, which he expressed on his death bed. "I wish," said he, "the system of discipline to be pursued, which has been so long pursued." And to this he added, "I am willing to leave the testimony of my opinion in favor of it."

✧ We shall next advert to the moral and religious state of the college, at the time he assumed the charge of it. In both these respects, it was far from being happy. Infidelity, at that period, had become extensively prevalent both in Europe and in the American States. It had extended its baneful influence, even within the walls of Yale College, and no student was in fashion with the times, who was not a professed infidel, and some of them were even called by the names of the great master spirits and champions of infidelity.

At this period, also, the college church among the students, was almost extinct; and, at length, it dwindled to a single person. The influence of infidelity was ascendant, and from the circumstance that questions, which involved the inspiration of the scriptures, were through a mistaken

policy, not allowed to be discussed by the Senior class, in their public disputes, the students had come to believe, that their instructors were afraid to meet the question fairly.

The appointment of such a man as Dr. Dwight to the presidency, in relation to this important subject, was singularly fortunate. No man better understood the evidence upon which the inspiration of the scriptures rested. It was a question, which he was ever ready to meet, whoever was enlisted against it.

At an early period of his presidency, a division of the Senior class, among other questions, proposed for discussion the following. "Are the scriptures of the Old and New Testament the word of God?" To their surprise, the president selected this for discussion, and requested those

who should take the negative side, to bring forward all the facts and arguments, which they were able to produce.

The occasion was a deeply interesting one. Most appeared as the abettors of infidelity, and laid out all their strength to fortify the position, which they had taken.

The president listened with candor, and with calmness to the discussion. At length, it came to him to examine the several grounds which had been taken, and to weigh the evidence for and against the divine authority of the scriptures. He entered upon this duty, like a man fully acquainted with the several parts of the field into which they had entered, and conscious of the justice of the cause, which he had espoused. It is almost needless to add the issue of that day's contest. He not only exposed the fallacy of the arguments,

which had been brought forward, and the irrelevancy of the facts adduced ; but shed such a flood of light upon the subject, that none could resist it. From this time, infidelity found scarcely a lurking place within the walls of the college. ✓ 85

It would give us pleasure to follow this great and good man, and to speak with some minuteness, of the faithful and conscientious manner in which he discharged his duty, in relation to the college over which he presided. Of the extent and diversity of his labors, few unacquainted with them can form a proper estimate. He regularly discharged the duties of President, Professor of Divinity, Professor of Rhetoric, Professor of Logic, Metaphysics and Ethics ; and in all these several departments he did not merely discharge his duty, but in each one so acquitted himself, that

every thing was done which the case admitted of. The truth is, he was laborious beyond what most men are willing to be. He delighted to advance the interests of religion and science, and in such a cause he was willing to spend and he spent. Few men in our country, wrote for publication as much as he did ; none perhaps have ever contributed by their writings more to the instruction of our countrymen than he. At the same time important objects abroad engaged a large share of his attention. "He was largely consulted," says Professor Silliman, "in cases of ecclesiastical, personal and other difficulties, and freely gave his time, his advice, and his influence, as a peace-maker. He was, also, the common parent of young ministers, and of other young men, who resorted to him, with filial familiarity, for coun-

sel and direction, and for his name and influence, to assist them, in setting forward, in life. Parishes without ministers—schools without instructors—colleges without heads, freely, applied to him, and always with advantage. The numerous benevolent and religious institutions, by which this age and country are adorned, whether regarding charity to the poor—the education and establishment of ministers—the instruction and conversion of the heathen, or, the translation and dissemination of the scriptures, always claimed and obtained his active assistance. He was eminently serviceable in devising and arranging the plans of some of the more recent academic and theological institutions of our country. Numerous correspondents, visits from an extensive circle of friends and acquaintance, and calls from many respecta-

ble strangers, made large demands on his time ; demands which were met with kindness, and appropriate attention."

From the laborious life of President Dwight, we should naturally expect that his constitution would have early shown marks of decay and infirmity. The reverse, however, was singularly the fact. — At the age of sixty-five, he was as active and energetic, as most men are at forty. His powers neither of body nor of mind appeared in any degree to have been impaired. The same vigor of understanding, the same lively and fertile imagination, the same untiring and efficient exertion pertained to him, as in any former period of his life, all giving promise, that his useful life might be continued for many years longer.

The will of God, however, was other-

wise. In February, 1816, he was suddenly seized with that disease, which ultimately brought him to the grave. (The first attack made fearful ravages on a constitution, which was now remarkably firm, and proved well nigh fatal.) Under bodily pain, which often amounted to agony, he evinced the greatest patience and resignation to the will of God. Not a murmur escaped him. His conversation was the conversation of a christian ; not only free from complaint, but at times cheerful and animated—his prayers were fervent, but full of humility, submission, and hope.

From this attack, he gradually so far recovered, as in the month of June to deliver to his pupils a sermon composed for the occasion during his sickness. The text selected, was, Psalm xciv. 17, 18,

19, "Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, my foot slippeth; thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my soul." The occasion was deeply interesting and solemn. He had been down as it were to the shadows of death—he had lost sight of the world; and was now, therefore, eminently qualified to speak impressively on the true character of worldly good. In the introduction to this discourse, he touchingly alluded to his sickness, and sufferings, and the dangerous situation, in which he had recently been placed, and he could now assure his young friends, that the value of this world on a dying bed, was poor indeed. It could not relieve from pain; it could not restore to health; it could

not prolong life ; it could promise no good in the life to come.

In conclusion, he addressed his pupils in the following impressive and affectionate manner, as the advice which he would impart to them, speaking to them as it were from a dying bed :

“Let me exhort you, my young friends,” said he, “now engaged in the ardent pursuit of worldly enjoyments, to believe that you will one day see them in the very light in which they have been seen by me. The attachment to them, which you so strongly feel, is unfounded, vain, full of danger, and fraught with ruin. You will one day view them from a dying bed. There, should you retain your reason, they will appear as they really are. They will then be seen to have two totally opposite faces. Of these, you have hitherto seen

but one. That, gay, beautiful, and alluring as it now appears, will then be hidden from your sight; and another, which you have not seen, deformed, odious, and dreadful, will stare you in the face, and fill you with amazement and bitterness. No longer pretended friends, and real flatterers, they will unmask themselves; and appear only as tempters, deceivers; and enemies, who stood between you and heaven; persuaded you to forsake your God; and cheated you out of eternal life.

“But no acts of obedience will then appear to you to have merited, in any sense, acceptance with God. In this view, those acts of my life concerning which, I entertained the best hopes, which I was permitted to entertain, those, which to me appeared the least exceptionable; were nothing and less than nothing. The mer-

cy of God as exercised towards our lost race, through the all-sufficient and glorious righteousness of the Redeemer, yielded me the only foundation of hope for good beyond the grave. During the long continuation of my disease, as I was always, except when in paroxysms of suffering, in circumstances entirely fitted for solemn contemplation; I had ample opportunity to survey this most interesting of all subjects on every side. As the result of all my investigations, let me assure you, ^{that} and that from the neighborhood of the eternal world, *confidence in the righteousness of Christ*, is the only foundation furnished by earth, or heaven, upon which when you are about to leave this world you can safely, or willingly, rest the everlasting life of your souls. To trust upon any thing else, will be to *feed upon the*

wind, and sup up the east wind. You will then be at the door of eternity; will be hastening to the presence of your Judge; will be just ready to give up your account of the *deeds done in the body*; will be preparing to hear the final sentence of acquittal or condemnation; and will stand at the gate of heaven or hell. In these amazing circumstances you will infinitely need;—let me persuade you to believe, and to feel, that you will infinitely need, a firm foundation on which you may stand, and from which, you will never be removed. There is no other such foundation, but *the Rock of Ages.* Then you will believe, then you will feel, that there is no other. The world, stable as it now seems, will then be sliding away from under your feet. All earthly things on which you have so confidently reposed, will re-

cede and vanish. To what will you then betake yourselves for safety?"

Such was the strong and emphatic testimony, which he bore to the vanity of hopes, resting upon an earthly basis. And he was now more than ever qualified to speak of their unsubstantial character. He had been placed in circumstances to test their value. He had been conducted to the very gates of death—he had stood upon the borders of the grave, with death, and judgment, and eternity in open prospect—here standing, he had calmly inquired, whether as a sinner he could venture into the presence of a righteous God, trusting to merits growing out of a life eminently devoted to good in the world. What was the answer to his inquiries, on this momentous subject? In the language of a ruined sinner, he could only say in re-

spect to himself, "unclean, unclean, God be merciful to me a sinner!" To repeat his own language—he could perceive no foundation upon which safely to rest, but the **ROCK OF AGES**. The *righteousness of a crucified Redeemer* presented the only sure hope; but he found that a hope based upon that righteousness was like an anchor sure and steadfast.

And now, that death has closed his earthly career—now that he looks down from his habitation of glory—what would he say to the generation which inhabits that seminary over which he once presided? What would he say to those whom he instructed in that favored spot? What would he say! What he *did* say, while tabernacling in the flesh,

"This little life, my pupils! say,
What is it? A departing day;

An April morn, with frost behind ;
 A bubble, bursting on the wind ;
 A dew, exhaled beneath the sun ;
 A tale, rehearsed ; a vision, gone ;—
 Yet, on this little life, depend
 Blessings and woes which cannot end.
 Two only paths before you spread,
 And long the way your feet must tread.
This, strait, and rough, and narrow lies
 The course direct to yonder skies:
 Full wide the *other* path extends,
 And round and round serpentine bends ;
 While peace resigns to blank despair,
 And light is changed to darkness there,"

During the summer, his disease was so far relaxed, that he was able to attend to his usual routine of duty. Yet scarcely a day passed in which he did not suffer from the disease, which still lingered about him, and often his pain was excruciating. Still, his mind appears to have been clear and vigorous, and as in former years, to have been ardently bent on the accomplishment of good. Even within four weeks

of his death, he wrote several numbers of an original periodical paper, by way of experiment, to ascertain whether he could write two in a week without injuring his health. Finding, as he imagined, that he could, he proposed to continue it under the title of the "Friend"—a title under which he had written thirty years before.

With the commencement of the term, which closed his earthly course, he began to hear the senior class, and persevered, though often with extreme inconvenience, for three or four weeks. During this period, he would often come into the recitation room languid and scarcely able to support himself; and, yet, forgetting his feebleness, he would discourse with all the eloquence and interest, which had marked his lectures, in the days of health and strength. On the day before the thanks-

giving, he met the senior class for the last time; on that day he caught cold, was worse, and did not appear abroad again.

Still, however, he continued to hear the theological class, until within a week of his death, at his house. The last occasion of their assembly was rendered peculiarly interesting, from the manner in which his lofty mind triumphed over a paroxysm of his disease, which at this time came upon him, and by reason of which his sufferings amounted almost to agony. The object of that day's discussion was the doctrine of the Trinity. Upon this sublime and difficult subject he reasoned in a manner, marked by peculiar eloquence and peculiar force. This was the last effort which he was to make, after a course of about forty years instruction.

Four days before his decease, and, the

very evening before the attack upon his brain, which proved the immediate prelude to his death, he completed a work upon the divine origin of the scriptures, as derived from the writings of Paul. At twilight, on the evening of that day, (Tuesday) he stitched with his own hand, the cover upon the manuscript, and also a cover upon an original poem of fifteen hundred lines, which also he had recently completed. Although it was almost dark he declined having a candle, and said, he believed he could finish. He did so, and added emphatically ;—although it is not supposed, with any presentiment, how prophetic his words would prove, “*there, I have done.*”

And he had done—done all that his Maker had for him to do, on this side of the grave.

The disease which terminated the life of President Dwight was an internal cancer. But for this, which was at first a local complaint, it appeared probable that he might have been continued even to old age. His system was literally undermined, and worn out with intense pain.

On the morning of the eighth of January, (Wednesday) he rose from his bed, but soon after was seized with a violent nervous agitation to which fever succeeded accompanied by a fullness of the blood vessels of the head, and a degree of stupor which proved to be the final triumph of his internal enemy. On Thursday evening, he attempted family prayer as usual, but a paroxysm of pain prevented his utterance, and he desisted. This was the last attempt that he made to lead his family in prayer to God.

On the following morning, it was apparent that life was rapidly hastening to its termination. His approaching dissolution was now announced to him, and the intelligence was received by him with a calm and fortified spirit. On that day, at intervals, he conversed on the great objects of his labors, his desires, and his prayers, through life.

In the evening he requested that the eighth chapter of the epistle to the Romans might be read to him. To this he listened with great attention, and at the close of it he exclaimed, "O, what glorious truths!"—"Now," said he, "read the 17th of John." Having listened with eager attention to the whole, and having interspersed a number of appropriate observations, he exclaimed again, "O what triumphant truths!"—"Go back," said he,

“and read the 14th. This being read, “Read,” said he, “the 15th.” Having heard this, “read the 16th.” While this was reading, his mind evidently wandered. He said little more. After a night of pain, and apparent intenseness of devotion, he fell asleep in Jesus, in the 22d year of his Presidency, and the 65th of his age.

Thus closed the useful life of a distinguished man ; and, as we believe, of a christian ripe for immortality. The death of such a man could not but be extensively felt, and deeply deplored. It was a public loss, as well as a private calamity. On Tuesday, the 14th of January, his mortal remains were consigned to the tomb, accompanied with such services, as were appropriate to the solemn and lamented occasion. In other places, also, public meetings were held, especially by

those who had received their education within the walls of the college over which he presided, and strongly and appropriately did they express the sorrow which they felt at the departure of one whom they had justly loved, and who had so eminently contributed to their personal influence and respectability, and to the interests of science, morality, and religion in all the land.

From the life of such a man, much instruction may be gathered by all, but especially by the young. For the benefit of this latter class, we shall notice some of the more prominent traits of his character, hoping to impress upon the youthful mind, the importance of those virtues which he practiced—of those principles of action, which he adopted—of those great and noble objects which he pur-

sued—and of those unremitted exertions which through a long life he made to promote the welfare of mankind; and which in combination rendered him a blessing to the world, and an ornament to human nature.

The endowments of his mind were originally good; but, perhaps, not superior to those of many others, who pass through life in comparative obscurity and uselessness. The great secret of his progress and of his attainments, like those of other distinguished men, was *judicious* and *unremitted application*. He began early, and he labored indefatigably. We will not say, that every young man can accomplish as much as he did; or reach by any means the same distinguished eminence; but who shall prescribe a limit to the progress of any one, who industriously

applies himself in any of the professions of life? God has never said to the immortal mind, "Thus far shalt thou come, but no farther;" and the example of such application, and the effects of that application, as are witnessed in such a man as President Dwight, instead of discouraging, should operate as a powerful motive to exertion, in any business of life, which is undertaken. No one can tell, until he has made the effort, what he can accomplish; but from what others have done, he has reason to anticipate great and growing success.

If in any one particular President Dwight excelled other men, it was in the better discipline of his mind. His stores of thought were arranged in an exact method. Every thing was in its place, and every faculty was ready at his call.

Never did we know a man more at his ease, so far as his investigations had been carried, on any particular subject, nor was it possible at any time to surprise him. He knew precisely the department in which was lodged his knowledge, on a particular subject; he could resort to it, at any moment, and all within it was arranged, and at hand. Hence, he excelled most men in being able suddenly to form a plan, and when that was formed, all the vigor of his mind could be applied in the execution. Hence, he was often brilliant and powerful beyond others, who were as learned as he, but whose thoughts were not as easily arranged.

The advantage of a well disciplined mind is inestimable; and to the attainment of discipline, the efforts of every young man should be long and powerfully di-

rected. The attainment may be difficult, but is of paramount importance, if one would reach the highest distinction ; and the secret of such attainment lies in *reflection*, rather than in the hours devoted to *reading*. For ourselves, we have long believed, that the partial loss of the use of his eyes was not a calamity to President Dwight, considered in relation to his literary character, or to his usefulness in the world.

Had he retained the use of his eyes, he would doubtless have read more, but he would have reflected less. He might have explored a greater extent of the field of science ; but his knowledge would have been less accurate and minute. To himself, his loss must have been felt to be a deprivation ; and, in view of the intense pain, he often suffered, it was doubtless

an abridgment of his happiness. But he early saw the importance of an increased attention to what he heard read. He fastened upon principles and upon facts with a stronger grasp, and in his subsequent meditations revolved these principles, and these facts in his mind, until they were emphatically his own. A power of retention was thus acquired, which was unusual; and rarely did any thing which he deemed important to be treasured up escape him; and so well did he know in what part of his mind it was stored, that he could summon it in a moment.

For many years President Dwight employed an amanuensis, being unable to use his eyes to write, more than a few minutes at a time. By this means, a habit of regular connected thought was acquired, and a fulness and variety of language attained,

which probably would never have been his good fortune, had he been able to hold the pen himself. The writer of these pages has entered his study, when he was dictating to his amanuensis; and, at the same time was shaving himself, both of which were continued, while he entered into a free and easy conversation; and in the mean time, was called to an adjoining apartment to give directions about some secular concern. On going out, he gave a part of a sentence to his amanuensis, and on entering the room, gave him the remainder, and then continued the conversation, at the same time, proceeding to finish the begun operation of shaving.

Such was the discipline of President Dwight's mind, and such the process, by which that discipline was attained. To the

young man, just entering upon a literary career, the above hints may be employed to a useful purpose. He may learn the importance of reading less, and reflecting more—of reducing his thoughts to method, and of becoming so familiar with them, as to command them at pleasure. Were this course more universally pursued, our literary men would become far more accomplished in those branches to which they attend.

It is not uncommon, that men distinguished for their talents and acquirements, carry the appearance of pride and distance ; at least, they find it difficult to become interested in the concerns of the passing day. Hence, although their minds are enriched with the most valuable knowledge, and their writings abound with the most interesting facts, their conversation is cold and

spiritless. They are poorly qualified to enliven the social circle, and by the young especially, their society is rather shunned than coveted.

To such an unsocial state of mind, there appears to be a strong tendency in those devoted to mere literary pursuits. It is not, however, a necessary unsociableness, and therefore, every young man entering upon a literary career, should avoid this state by every means in his power. He should avoid it, because, besides diminishing his own personal happiness, it must necessarily much abridge his usefulness. We have known not a few, who, by their fund of knowledge might have eminently contributed to the pleasure and benefit of an extended circle of friends and acquaintance, had they not fallen into this abstract and philosophical state of mind—the con-

sequence of which has been, that in respect to one important part of man's duty—the *social*—they have been nearly, as though they had no existence.

Quite the reverse of all this was true in respect to President Dwight. Few men, indeed, were ever more dignified—perhaps we should say, *so* dignified ; yet few, at the same time, were ever more affable and polite. In the family and social circle, he was pre-eminently easy and cheerful. On this account, he was greatly beloved by friends ; and we scarcely remember one whose society was more sought by the young. In respect to the latter, even at a late period of his life, he entered with deep interest, with almost the interest of a father, into their plans, their views, their wishes, their feelings,—and as it were by a kind of intuition, he seemed to

know how to adapt his remarks to them, so as to instruct, and at the same time to please. Seldom did he fail—if the occasion justified—to arouse the youthful circle, gathered around him, to the highest pitch of animation, by some amusing story, some vivid description, some sally of humor—and at the same time, he never for a single moment lost his hold of their admiration and respect. Such an ascendancy over youthful minds is, indeed, rare. Had his power in this respect been uncontrolled by moral and religious principle, it would have endangered all who had chanced to come within its influence; but, consecrated as it was to high and virtuous ends, fortunate were those who enjoyed his instruction and counsel.

In respect to the employment of the above talent, President Dwight was a pat-

tern to others. Not that every one possesses that talent in an equal degree ; but, in general, man is a social being—and his social character is susceptible of improvement, as well as the faculties of his mind ; and, when improved, as it may be, it may render him much more useful than he otherwise would be. To the young, this subject is invested with no small importance.

It is not consistent with our limits to dwell minutely on the variety and amount of his labors, under the sun. But this may be said in truth of him, that our country has produced but few, who, in the same period of time, have brought so much, and brought it so well to pass. Every thing done by him had the appearance of completion. There was a finish about it, that indicated that the hand of a

master had been upon it. The habit of doing things in this manner was doubtless commenced at an early period, and enabled him to accomplish far more than would otherwise have been in his power.

This was an important trait in his character, and to this love of seeing things done well—of seeing them achieved in order and accomplished in time, the world is indebted to a vast amount of labor, which would otherwise have been left undone.

It cannot be doubted that President Dwight found pleasure, and even a high reward, in pursuing the various objects of his attention so systematically, and so thoroughly. Yet, we must believe, that he was actuated by a still higher principle. He pursued the business of life thus, from a sense of duty. He could accomplish

more, and he could accomplish it better. And as he practiced, so also, he inculcated upon others. This subject was often presented with great power to the young men who came under his instruction, and very happily as he has expressed himself in his advice to the farmers of the land :

Let order o'er your time preside,
 And *method* all your business guide.
 One thing at once, be still begun,
 Contrived, resolved, pursued and done ;
 Ne'er till to-morrow's light, delay
 What might as well be done to-day.

The languishing state of the college, at the time of his accession to the presidency, has already been noticed. To resuscitate it—to enlarge the sphere of its operations and to sustain it in full vigor, was of itself labor sufficient even for an uncommon mind. In this work, he had, indeed the assistance of others; but with-

out detracting from their merit, in a cause so noble, upon President Dwight devolved not only the task of planing, but much of the labor of executing. But, besides this labor, it should be recorded, that he officiated as professor of theology, preaching twice every sabbath, during nearly the whole term of his presidency. Besides this, he delivered and published numerous occasional discourses—contributed to several religious periodical publications—revised the version of the psalms by Dr. Watts—assisted in the formation and maintenance of various literary, charitable, and pious institutions—traveled for the purposes of relaxation and observation more than twenty thousand miles, and left in a complete state of preparation for the press, eleven large octavo volumes, which have since been published, the aggregate of

whose pages amounts to more than six thousand ; and it is understood that manuscripts are still in possession of the family, which would increase considerably the preceding statement. All this was the labor of the short term of twenty-two years, the period of his presidency.*

* Were it the object of the writer to illustrate the *literary* merits of President Dwight, it is obvious that he would not content himself to speak in the above brief and general manner of the productions of his pen. These were greatly diversified ; and in them he displayed an extended acquaintance with theology and metaphysics ; proved himself an accurate observer of the works of nature, and intimately conversant with men and the great principles by which their conduct is governed. "As a poet," a writer remarks, "Dr. Dwight was distinguished for sublimity of thought, brilliancy of imagination and purity of sentiment: His descriptions are rich and strong, his versification sweet and harmonious." In his *Conquest of Ca-*

Allowing the rapidity of his genius, it is nevertheless obvious, that no ordinary diligence was absolutely essential to the completion of such an amount of labor. In constant and useful employment he felt himself in the way of duty; he felt also, that he was contributing to his own personal comfort. He was often heard to say in substance, that one of the most benevolent commands given by God to man

naan, written before he was twenty-four years of age, will be found not a few specimens of high poetical talent; and in the other efforts of his pen in this department of literature, as well as in every other in which he was engaged, it is apparent, that the standard at which he aimed was one of uncommon excellence. Few, it is believed, exercised a higher, or wider, or happier influence in the department of letters, than President Dwight; or contributed more to elevate the views of his countrymen on the subject of literature in general.

was, that he should be “diligent in business.” Without employment, man sinks to the insignificance of the sloth, or to the brutality of the sot. One of the maxims of his life, was the sentiment so well expressed by Rousseau, *Vivre n’ est pas respirer, c’ est agir*,—“life does not consist merely in breathing, but in *action*.”

We ought to apologise, perhaps, to our readers, for extending these remarks to such a length, especially after an intimation that it was our intention to be brief. But the importance of the subject will, we trust, form our justification. Such examples of diligence can scarcely fail to exercise a beneficial influence, especially upon the young man. Surely, if he wishes to pattern after the wise and good—if he wishes to prove eminently useful in the world—if he would lay the foundation of

an enduring and honorable fame—if he would be found in the end of all things to have been a faithful steward in respect to the talents entrusted to him here on earth, let him follow closely examples like that presented in the life of President Dwight.

Had others, who possessed similar talents, but who have prostituted them to objects of a sordid character—to the purposes of avarice or ambition—to the enjoyment of the pelf of this world, or to the pleasure of wearing a star, a coronet, or a crown—had they used their talents as he did, by how much would the amount of guilt set down to the account of this world have been diminished—how much greater the number who would finally have escaped the pollutions of a sinful state. Excited then by such a noble example, let the young enter upon the great duties of life,

adopting as one of their mottos, and adopting it, not as does the epicure of this world, but as one who is actuated by nobler principles :

Dum vivimus, vivamus—"while we live, let us live."

Or, as the sentiment has been well drawn out by a christian divine and poet :

"Live while you live," the epicure would say,
 "And seize the pleasures of the present day."
 "Live while you live," the sacred preacher cries,
 "And give to God each moment as it flies."
 LORD, in my views let both united be,
 I live in *pleasure*, when I live to *Thee*.

In another particular, the character of Dr. Dwight deserves the attention and imitation of all, and especially of the young ; we allude to the uncommon purity of his sentiments and language. It was befitting his station—indeed, essential to that dignity, which alone could command the respect of those around him, that he should

stand aloof from all that was coarse and indecent. But this is only a small part of what may, in truth, be said of him. On this subject, his biographer justly observes, "in conversation, he not only observed the strictest delicacy, in his remarks and allusions and anecdotes, but by an influence at once silent and perceptible, induced every one else to do the same. The same is true of his writings. It is believed, that in the whole of his voluminous works, there cannot be found a single sentence which is not consistent with the most refined purity. Nor after an intimate acquaintance of more than forty years is the instance recollected in which he has been heard to utter an expression or a thought, which would have excited the apprehension of innocence or wounded the ear of female sensibility."

Upon the foregoing traits of character we might perhaps have profitably dwelt longer, and to these we might add others and upon them we might dwell in justice even with enthusiasm. We might speak of his sacred regard to truth on all occasions, as well in relation to the passing concerns of life, when slight deviations or at least a little exaggeration is thought admissible, as when discoursing upon its importance in the sanctuary itself. In a preceding page we have hinted that this regard for truth early characterized him, because it was one of the lessons taught him by his mother even in the nursery. That lesson he never forgot. On the subject of truth between man and man, and as a moral virtue in the universe of God, we think we have heard him when he exhibited more power and more eloquence

than on any other topic. A few sentences extracted from his published sermons will exhibit the strong light in which he regarded this particular subject. "No society can exist without confidence; and no confidence without truth. Truth, therefore, is the basis on which society rests. Even thieves and robbers are obliged to speak the truth to each other in order to maintain their own dreadful society." And in another place most eloquently speaking of the truth of God, does he observe, "if no confidence could be placed in him, none could be placed elsewhere. Every thought, purpose, interest, consolation, and hope, would be afloat on the waves of a boundless and perpetually disturbed ocean, where rest and safety never could be found. All beings would distrust all; and the universe, filled as it is

with inhabitants, would become a solitude. Suspicion and jealousy would make all beings strangers, and enemies to each other. Suspense would fill every mind, and hang over every enjoyment ; a state always wretched and deplorable, but here supremely and finally wretched, because the suspense would be endless, as well as unceasing. The mind stretching its view through eternity and immensity, would discover no pole-star by which it might steer its course ; no haven, whither it might betake itself for safety and repose. The truth of God, hushes this restless and stormy ocean to peace. All his creatures know, or may know, that his purposes, declarations, and promises, are eternal and immutable ; and that, therefore, he cannot deceive their confidence, nor disappoint their reasonable hopes ; that he is *the*

Rock on which is founded the great building of the universe: the foundation and the building both eternal.”

We might also dwell at length, and that we trust without being wearisome, upon that decision of character which was wrought in the very texture of his mind. But this we must pass by, as well as the delightful subject of his well known disinterestedness, his hospitality, his charity and other interesting traits of character. Nor does it fall within our province to speak of him in the several relations of husband, and father, and brother, more than to say, that the manner in which he sustained these relations was such, that his departure caused a vacancy in the hearts of a mourning circle of friends which nothing earthly could fill. We must not forget to mention, in this connection, the declaration of his

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mother a short time before her death, a declaration which, as an epitaph upon any man, in a moral view, would be more desirable than the proudest epitaph ever inscribed on the tomb of the hero, viz. that she did not know the instance in which he ever disobeyed a parental command, or failed in the performance of a filial duty. Of what youth whose eyes glance upon this testimony to filial good conduct, can a mother say, it is equally true of my son.

We have designedly omitted to speak of President Dwight's religious character until now, the conclusion of these pages. Nor do we design to display it except through the record of some facts respecting the revival of religion in Yale College in the winter and spring of 1807—8. We adopt this course, because it happens to the writer of these pages to know some-

thing of this revival beyond what he remembers to have seen recorded, and some facts which will present the character of the distinguished subject of these pages, as a friend to the souls of men, in an interesting light.

In the month of December, 1807, a revival of religion commenced in the city of New-Haven. For a long time previously to that event, the state of the city, according to the testimony of a resident there, was "deplorable and unpromising." During the preceding ten months, not a single individual had professed religion from the largest congregation in the city, and but two in the course of a year. "Darkness seemed to cover the church, and gross darkness the people." The means of grace were but little valued; the calls of mercy were but little regarded. The public

peace was broken by disorderly and riotous conduct. Our midnight slumbers were disturbed by obscene songs and drunken revels. The laws, those guardians of social enjoyment and public order, were trampled upon with seeming impunity. The magistrates were defied and abashed. The sabbath was violated palpably and openly. Vain amusements, gaming, chambering, wantonness, and midnight carousing, predominated, and became preeminently, the signs of the times. So hardened, so bold, so daring were the sons of Belial, that the most solemn scenes were exhibited in mockery before them. These were deeds which well became the darkness under cover of which they were often perpetrated, and the darkest symptom of all was, that the disciples of Jesus were all this while asleep."

At length, however, light appeared to dawn upon the darkness, which enveloped the church of God. Some time in October, there were indications of some excitement among professors of religion. During November, that excitement obviously increased. Religious meetings were more numerous attended, and a growing solemnity was visible in the social prayer meeting, as well as in the sanctuary. In December, it was no longer doubtful what was designed from on high in respect to the church. A deep and solemn religious feeling pervaded the city, and for months there was an unusual pressure into the kingdom of God.

This revival had been in progress in the city for months, before any special seriousness was indicated, within the walls of college. The exact number of pro-

fessors of religion belonging to the college church, the writer will not attempt to name; but it was unusually small; and, in respect to the freshmen class, was confined to a single individual. And, in truth it may be asserted, that among the few who claimed to be the disciples of Jesus, religious feeling was exceedingly low. The apathy was appalling; and for a time it seemed as if the cloud which was pouring down its refreshing showers upon the city, would pass by without one mercy-drop upon the college.

But a blessing was in store for that school of the Puritan fathers, and soon after the commencement of the second term the time of its descent arrived.

On a Saturday afternoon, four students*

* It may be interesting to our readers to know, that the students here alluded to, were subjects

were accidentally (might we not say providentially?) in a room together, conversing on some topic quite foreign from the subject of religion, no one of them at that time being serious, when a fifth student entered. He was in ill health, and the paleness of his countenance attracting the notice of one of the four, he said to the new-comer in a tone of levity, calling him by name “——— you look, as if you had the *consumption*.”

The student addressed, paused midway in the room, as if petrified ; but he rallied his spirits sufficiently to join, for a moment, in the laugh, which followed—and then hastily retired. He afterwards said, that had a severe blow been given him, by

of the revival which followed—all became ministers of the gospel—three still live—one has gone to his reward.

some one of the party, the sensation of pain could not have been more evident, than it was, when the above words were uttered. An invisible power seemed to convey them, with so much force to the conscience of the student, as to excite the sensation of having been struck on the breast, by something external.

A few minutes after leaving the room, the college bell rung for prayers. The students entered the chapel, and the service began. President Dwight officiated, as was his practice, at evening. Never will that occasion be forgotten, by at least *one*, and long, perhaps, will it be remembered by several.

It was at the close of the week—the day was ending—the sabbath was beginning—a glorious work was in progress, in the city, and around the college—immortal

minds were awaking from a death of sin unto a life of righteousness; and were preparing, not only for the earthly sabbath, which was to follow, but for the eternal sabbath of rest, in the kingdom of God.

To this happy state of things in the city, the college presented, as has been remarked, a most melancholy contrast. There indeed stood walls consecrated to religion, as well as to science, but, unless within a room here and there, were found the disciples of Jesus, the whole was obviously claimed by the god of this world—there was read and admired the eloquence of Demosthenes, but the lofty inspirations of Paul were passed unheeded by—there were admired those systems of philosophy, which had descended from the ancient cynic or academic, while the simple, and pure, and sublime truths of the gospel of

the Son of God, were unnoticed and disregarded.

On the evening alluded to, it seemed as if a sense of these things had settled with overwhelming power, on the president. The chapter was read with an altered tone—the hymn was recited with a faltering accent; and, as he joined in with the choir, as was his custom, his usually loud and sonorous voice became weak and tremulous. He sung but a single stanza and stopped.

Next came the prayer. President Dwight was always remarkable for humility of manner in prayer. Even when his lofty mind, rose amidst the inspirations of a near approach to God, and his language became, as it often became on such occasions, sublime, he was humble and abased. But, on the evening named,

it seemed as if the subduing power of the gospel was doubly upon him. There was such an apparent coming down—such an obviously holy prostration of soul, as indicated that the spirit of God was with him. He spoke, as if “dust and ashes” were addressing the Eternal, on his Throne. The burden of that prayer was, “An acknowledgment of the sovereignty of God in the dispensations of his grace.” And yet he made that solemn truth the foundation of one of the most appropriate arguments, ever presented to a throne of mercy, for a revival of religion. Never did a minister plead more fervently for a people—never a father, more importunately for his children, than he did for his pupils before him. Nor were the wants of the churches, nor the influence of a revival in the college upon the interests of the Redeemer’s king-

dom in the land—in the *world*, forgotten on that occasion.

The morning service, on the following day, was occupied, as usual, in the delivery of a Theological Lecture. In the afternoon, he preached from the story of the “*Young man of Nain*,” recorded in Luke vii. 11—15, and dwelt particularly upon that touching part of it, “*Young man ; I say unto thee arise.*”

That sermon, it is believed, was the immediate instrumental cause of the revival, which followed. At least, it was the means of fastening conviction upon *one*, which issued in a hope, which after a lapse of more than twenty years, still proves “an anchor to the soul.”

And in respect to others who were present, at that time, and who afterwards were the subjects of the revival, impres-

sions, it is believed, were made, which were never effaced. By this it is not intended, that, at this distance of time, they *could trace* distinctly their convictions to the impressions of that day ; but the scene was so immensely solemn as to give no doubtful evidence, that God was indeed there, working in the consciences of the hearers—weakening the strong pillars of Satan's throne, and thus preparing the way for the introduction of the kingdom of righteousness and joy. From this time, a revival commenced ; which, if less powerful, and in respect to *numbers* more limited, than some revivals, which preceded it, was nevertheless, the occasion of equal joy to the friends of the Redeemer, both far and near.

The interest which President Dwight took in that revival, it was apparent to every one, was deep and affecting. Elo-

quent before, he was doubly so then ; and well remembered is it, that during that season, he almost entirely abandoned his notes, his excited feelings not permitting him to be thus confined. And in respect to the sermon to which allusion has already been made, and which is published, it is well recollected that occasionally, leaving his notes, he made personal and extemporaneous appeals to the students, even more touching and sublime, than the printed sermon contains.

It was his custom to meet such students, as were anxious, one evening every week, and oftener when occasion required, at one of the tutor's rooms ; and on such occasions it was difficult to tell, whether he displayed more of the feelings of the christian, or of the parent. Had those who were inquiring the way to eternal salvation

been his own children, "according to the flesh," he could not apparently have imparted to them instruction with more kindness and affection, or have been more solicitous to see them in the ark of safety.

On a single occasion, during that revival, it happens to the writer to know, that his tender feelings were put to a severe trial. A student became deeply anxious for his own spiritual welfare, and while others, who had been awakened at a *subsequent period* to himself, were rejoicing in hope, that student's alarm seemed steadily to increase. The President was made acquainted with his exercises, and imparted from time to time such advice as the word of God, and his own experience, authorised him to give. Other christian friends, also became deeply interested; and prayers were multiplied, that in respect to that

suffering student, "Judgment might be sent forth unto victory."

But it seemed all in vain. The terrors of the Almighty gathered in deeper folds about him. Every passing day added only to the awful sense which he had of coming wrath; and the approach of night seemed like the approach of that day of darkness, which will never be illumined, by even a single ray from the Sun of Righteousness.

The hours of that evening passed slowly and solemnly away. A few christian friends lingered about the bed of the agonized and despairing sinner; and many were the prayers offered, that the balm of Gilead might be applied to his wounded spirit. At length, a messenger was dispatched to summon the President, as it seemed to those in attendance, that unless relief were had, death must close the scene. The

hour was late—but he promptly attended the call, and came emphatically as one sent of God, as the bearer of good tidings of great joy. For a short time he seemed overwhelmed; so deeply did he share in the agony of the agonized. At length, however, taking a seat by the bedside, he gradually directed the anxious inquirer, unto the divine sufficiency, the infinite fullness of the Lord Jesus—recited the invitations of the gospel—and then followed his parental counsel, by prayer to God. That prayer, it is believed, was heard; and the words which he spoke were as healing balm from on high. A sweet serenity seemed to steal over the agitated sinner's mind—a serenity, which was the harbinger of a “joy,” which came in a short time after, and which was “unspeakable and full of glory.” To have been made

instrumental of the conversion of one such sinner unto God, were to have lived, not in vain. Yet, how many such will form his diadem and crown of rejoicing, in that day, when he shall become a partaker of the divine glory !

It is scarcely possible to contemplate the character of such a man as President Dwight, even in the imperfect manner in which we have sketched that character, without a salutary influence upon ourselves. We may not, indeed, hope to make those attainments, which he made, nor to exhibit those virtues, in the perfection, in which they adorned his life, nor yet to accomplish for the cause of virtue, and science, and religion, precisely what he accomplished. Indeed, most must fall short of it. But, with the incentive of such an example before them, will not all be induced to greater

effort? The standard of the young man especially, should always be high; and although he may not attain unto it, he will reach a higher elevation, than if that standard were low.

In the life of such a man as President Dwight we learn what the human mind, when sanctified by the spirit of God, and when its efforts are consecrated to the great objects of benevolent action, may become. Like others, he was originally "a child of wrath," and but for the grace of God, he might have proved a proud philosopher, arrayed on the side of scepticism against revealed truth, or an Atila, "the scourge of God," to carry fire and sword among the nations of the earth. But we see him, lofty as his spirit was, humbling himself to the doctrines of the cross, and laboring through life to exalt a crucified Redeemer,

and to extend his kingdom over an apostate world. Indeed, if we may be allowed to judge, "*Christ and him crucified*," was the object, which more than all others, engrossed the affections of his heart. Submission to the cross of Christ, he taught both by example and precept, as eminently and supremely the glory of man. Were we to write his epitaph, we could think of nothing more appropriate—we know of nothing, which would express more fully, what in his *heart* he felt, notwithstanding his intellectual attainments, and what in his *life* he recommended, than a Latin couplet, which we recollect somewhere to have seen.

Si Christum bene scis, nihil est, si cætera nescis;
Si Christum nescis, nihil est, si cætera discis.

"If you are savingly acquainted with Christ, it is of little importance whether you know any thing more; if ignorant of him, it is nothing, should you know all things else."

*Extracts from a sermon, delivered by President Dwight, entitled "The youth of Nain."**

In the preceding pages, allusion having been made to the above sermon, and in a manner calculated, we trust, to awaken the interest of our youthful readers, we shall give in this place some *extracts* from it, accompanied with our devout prayer, that they may prove the means of the spiritual resurrection of many a youth, and indeed of every one, who may peruse them. The sermon is founded upon

LUKE vii. 11—15.

And it came to pass, the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of

* Dwight's Sermons, Vol. II. p. 184.

his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bear him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.

“In the preceding part of this chapter we are informed, that our Savior, entering into *Capernaum*, was entreated by a centurion, distinguished for his unrivalled faith and piety, to heal his sick servant. He accordingly healed him. The next day he left *Capernaum*, to perform the duties of his ministry in other places. In his progress he passed through *Nain*, a city near to *Mount Tabor*, and six miles from *Nazareth*. As he came nigh to the gate, he met a funeral procession, following a youth to his burial. This youth was an only son ; and his mother was a widow. The family, it would seem, was greatly respected by the citizens ; and the event excited an uncommon degree of sympathy ; for we are told, that much people of the city accompanied the mourning parent to the grave of her son.

“Our Lord, whose tenderness was supreme,

and whose benevolence was manifested on every proper occasion, was moved with compassion at the sight of this afflicted mother; and directed her to weep no more. Having said this, he came, and touched the bier; upon which the bearers stood still. Then, with a solemnity, and authority, suited to his own character, and exhibited by him on every important occasion, he said, "Young man, I say unto thee, arise." Accordingly he arose, and sat up, and began to speak. Our Lord then delivered him to his mother.

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"This story is in many respects interesting and instructive. The very manner, in which it is related, is remarkably beautiful and affecting. It is told with the utmost degree of that simplicity, which is the prime ingredient in all fine narration. The circumstances are selected with singular felicity, and are pre-eminently fitted to touch the heart. The miracle itself was of the most glorious kind conceivable. It was equally wonderful and benevolent. It was the first fruit of that divine Power, which will hereafter be displayed in a manner still more awful and amazing at the final day; "when all that are in their graves, shall hear the voice of the Son of man, and shall come forth; they, that

have done good, to the resurrection of life; and they, that have done evil, to the resurrection of damnation." It was a miracle, clear of all objections. The occasion was casual. No concert between Christ and the people can be supposed. No harmony of designs, or wishes, can be suspected. The miracle was performed in the most public manner, before a great assembly, composed of those, who were either indifferent, or hostile to the character of the Redeemer. The event was *unexceptionably miraculous*. The youth was dead; and was summoned back to life by a command. The facts were seen by this great multitude; and were acknowledged by them in a manner solemn, religious, and unequivocal. One would think, therefore, that the transaction would be received at once as a proof of the mission, and the divinity of our Savior."

Having stated it as his intention to consider the recall of this young man to life, as symbolical of the spiritual resurrection of those young persons who are savingly wrought upon by the Lord Jesus, the President proceeds as follows ;

1st. Every youth, who is thus raised to life, is, before this resurrection, spiritually dead.

* * * * *

“Do you receive this charge as untrue, as unkind, or even as doubtful? Look back, I beseech you, upon the whole course of your lives; and tell me, if you can remember a single day, in which you have faithfully obeyed God, believed in the Redeemer, or repented of your sins. If you answer honestly, you will confess in spite of all your wishes to the contrary, that there has been no such day in your lives. Let me ask you farther, can you remember a single instance, in which you have performed either of these duties? Has there been a single hour of your lives, in which you have experienced such views and affections, as the scriptures declare to be the true characteristics of the children of God? Have you ever for a moment loved God with all the heart? Have you ever chosen Christ as your Savior, and with cheerful confidence given yourselves to him as his disciples? Have you ever loved to hear his voice, to walk faithfully in his ordinances, and humbly to follow his example? Have you ever hated sin, mourned for it, confessed it before God, and resolved to forsake it? Have you actually and intentionally forsaken it for a single hour?

13*

"Have you ever esteemed the sabbath a delight, and the sanctuary honorable? Have you ever, even once, entered your closet, shut the door and prayed to your Father who is in secret? Is there in the book, out of which you will be judged, a single faithful, fervent prayer of yours recorded; a prayer, which you will be able to rehearse, and God to acknowledge at the final day?"

After presenting still farther evidence, in proof of the charge that youth by nature are spiritually dead, and representing their stupidity in consequence of that depravity, as "deep, fixed, and dreadful," he proceeds to observe (directing his language more immediately to his youthful audience.)

"II. There is still room to hope that among you there may in the end be found some youths of Nain; some, who though now dead, and to the human eye lost and gone forever, may yet be restored to life."

* * * * *

"Suppose the divine Redeemer, to be once more present in the world; and to come into this assembly; to pass through yonder aisle; and to say to one, and another, of the youths be-

fore me, 'Young man, I say unto thee, Arise.' What emotions would spring up in the minds of those, who were neglected and forgotten? Would you then loll in stupid inattention; lay down your heads, as if benumbed with the torpor of an opiate; and sleep the sleep of death? Would you then turn the house of God into a chamber of amusement; cast a rolling stare around the assembly; whisper to one of your companions; laugh with another; and play tricks with a third! Or would you take out of your pocket, a sportive book; and waste the golden hours of life over a play, or a novel?

"On the contrary would not all the powers of your soul be awake? Would you not sit in dreadful suspense, till the solemn calls were finished; and in more dreadful agitation, when they were over; while Christ and hope withdrew together, to return no more? What an awful alarm would the very news, that he was coming, sound in your ears? How strongly would the tidings resemble the sound of the last trumpet, calling the dead to awake to the final judgment? At his entrance how would every eye be fixed on him in solemn amazement, and bewildered terror? How would the ear listen, and labor to catch his voice? How would the heart of him, who was passed by, beat, and

throb, and heave with agonizing throes, to behold one, and another, and another, called ; and no sweet life-giving sound addresssed to himself? How fearfully would every new name seem to be the last ; and leave on the mind no faint image of the despair, awakened by the sentence of reprobation at the final day?

“ But Christ is now present in this assembly. Hear his own words, ‘ Wherever two or three are met together in my name, there am I in the midst of them.’ On this very design he is come. His great business, here, is to call one and another from the dead. He has in this land, he has in this seminary, actually raised multitudes from spiritual death ; and endued them with that life, which is the beginning of immortal life in the heavens. In one place, and another, immense multitudes have heard and obeyed his voice. All these have opened their ears to inhale the enchanting sound ; and cried out with extacy, ‘ Lord, we will follow thee whithersoever thou goest.’

“ But now, no alarms are felt concerning the state of death and ruin, so generally experienced. No voice reanimates, no voice awakens, this assembly. A paralytic torpor has seized on their faculties ; and stopped the current of consciousness, motion, and life.

* * * * *

“The soul is asleep; the faculties are benumbed; the senses have lost their power of perception; the heart has forgotten to feel, and the pulse to beat. All around is a charnel house; a place of graves; a region of silence, oblivion, and despair. He, who beholds the scene, is tempted irresistibly to exclaim, ‘Can these dry bones live?’

“The joy of heaven over repenting sinners has ceased to be renewed here. From this seminary no tidings of faith and repentance, in those who inhabit its walks, reach the world above. In that happy region, where the tidings of a returning sinner awaken a sublime and universal festival, all is solemn silence concerning *us*; accompanied, perhaps, with a despair of seeing their society enlarged by new accessions of sanctified minds, from this once highly favored place.

“A small number of years, only, have passed away since this seminary was probably more distinguished for its piety, in proportion to its numbers, than any other at that time, in the christian world. Then this house was the most solemn, as well as the most delightful place, and contained the most interesting congregation,

which I have been permitted to behold. Then the word of God, the good seed from heaven, was sown upon good ground, and sprang up, and bore fruit, thirty, sixty, and an hundred fold. It is now 'a way side; a stony ground; a plat of thorns and briers; where the good seed cannot spring; or where, if it springs, it cannot grow.

"Still there may be hope even concerning us. Our *wilderness* may yet become a fruitful field, &c.

"III. *For the accomplishment of this great end; this restoration to spiritual life; it is indispensable, that such, as desire to be interested in it, should begin a total change of their conduct.*

"Look back upon your past lives; and you will want nothing to convince you, either of the truth, or the importance of this declaration. You will there see, that you have hitherto taken no measures, no care, no thought, to obtain spiritual life.

* * * * *

But it is not enough for you to review your past life. Open your eyes in solemn prospect on the scenes before you. Your life will soon hasten to a close. You will soon be arrested by your last sickness, and be laid upon the bed of death. Your hearts will cease to beat; your strength fail; and your eyes be

closed in darkness. Your bodies will be carried to the grave; and your *spirits will return to the God who gave them*. Think, I beseech you, think what it will be to meet your Judge; to give up your account; and to enter upon your retribution.

* * * * *

“All the measures, which you have hitherto taken, have not advanced you a single step towards eternal life. You have not yet entered ‘the straight and narrow way, which leads to that life.’ How can you expect to find the gates of glory, which open at its termination? You have not yet begun to serve God here. How can you expect either to be willing, or permitted, to ‘serve him day and night in his eternal temple?’ You have not yet begun to assume the temper of angels, or of ‘the spirits of just men made perfect.’ How can you expect to become their companions forever?

“Alas! you have entered, you have gone far, you are now rapidly hastening onward, in ‘the broad and crooked road, which leads to destruction?’ In this progress you are satisfied; stupid; gay; sportive; undisturbed by conscience; and regardless of death, and the judgment. On the brink of perdition you sleep. The voice of mercy cries to you, ‘Awake, O

sleeper! and call upon thy God.' Half roused to consciousness, in the middle point between life and death, you feebly exclaim, 'yet a little sleep, a little slumber, a little folding of the hands to sleep.' The voice of judgment will soon pronounce, 'He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still.' Awake, then, 'while it is called to-day;' Arise; stand upon your feet; ply the work of your salvation; repent; believe; escape for your lives: or the night will be upon you in which you will sleep to wake no more."

